

Catholic Dogmas



R. J. M. I.

By

The Precious Blood of Jesus Christ,
The Grace of the God of the Holy Catholic Church,
The Mediation of the Blessed Virgin Mary,
Our Lady of Good Counsel and Crusher of Heretics,
The Protection of Saint Joseph, Patriarch of the Holy Family,
The Intercession of Saint Michael the Archangel
and the cooperation of

Richard Joseph Michael Ibranyi

To Jesus through Mary

*Júdica me, Deus, et discérne causam meam de gente non sancta:
ab hómine iníquo, et dolóso érue me*

Ad Majorem Dei Gloriam

“You shall know the truth, and the truth shall make you free.”
(John 8:32)

“I firmly hold, then, and shall hold to my dying breath the belief of the Fathers in the charism of truth, which certainly is, was, and always will be in the succession of the episcopacy from the apostles. The purpose of this is, then, not that dogma may be tailored according to what seems better and more suited to the culture of each age; rather, that the absolute and immutable truth preached by the apostles from the beginning may never be believed to be different, may never be understood in any other way.”

(Pope Pius X, *Oath Against the Modernists*, 1910)

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Dogmas Can Never Change Their Meaning

Heretical Statements:

1) A dogma can evolve. Therefore the meaning of a dogma can change with the passage of time. But only a pope can change the meaning of a dogma by infallibly reinterpreting it.

2) A dogma does not change its meaning, rather our understanding of a dogma changes. As time progresses, Catholics evolve and become smarter and wiser and hence develop a deeper understanding of a dogma. Therefore popes reinterpret dogmas to accommodate men's better understanding of them. This is what Vatican II did. Vatican II did not change the meaning of dogmas but simply reinterpreted dogmas for the modern world so as to accommodate modern Catholics who have a better understanding of dogmas than past Catholics who were not as smart and wise.

RJMI Answers:

A dogma is an infallible truth of faith or morals that has been infallibly defined by a pope.¹ Because dogmas are infallible truths, they are the immutable or unchangeable word of God and hence can never change their meaning:

“For ever, O Lord, thy word standeth firm in heaven. Thy truth unto all generations... Thou art near, O Lord: and all thy ways are truth. I have known from the beginning concerning thy testimonies: that thou hast founded them forever. ... You shall not add to the word that I speak to you, neither shall you take away from it. ... What I command thee, that only do thou to the Lord: neither add any thing, nor diminish. ... Till heaven and earth pass, one jot, or one tittle shall not pass of the law.”

(Psalm 118:89-90, 151-152; Deuteronomy 4:2;12:32; Matthew 5:18)

It is illogical and heresy to teach that a dogma can change its meaning for any reason, be it by a deeper understanding or evolution or any other reason. Thus it is heresy to teach that a dogma can be reinterpreted. Popes, in and out of season, infallibly teach that the meaning of a dogma can never change:

Pope Pius IX, *Gravissimas Inter*, Dec. 11, 1862: “The very definition of a dogma must be held to be by itself a sufficient demonstration, very sure and adapted to all the faithful. Moreover, this is why such dogmatic definitions have always been and are necessarily an unchangeable rule of faith.”

The Vatican Council [hereafter VC], 1870: “For, the doctrine of faith which God revealed has not been handed down as a philosophic invention to the human mind to be perfected, but has been entrusted as a divine deposit to the Spouse of Christ, to be faithfully guarded and infallibly interpreted. Hence, also, that understanding of its sacred dogmas must be perpetually retained, which Holy Mother Church has

¹ See my books *Revelation and Infallibility* and *The Solemn and Ordinary Magisterium*.

once declared and there must never be recession from that meaning under the specious name of a deeper understanding.²

VC: “3. If anyone says that it is possible that at some time, given the advancement of knowledge, a sense may be assigned to the dogmas propounded by the Church which is different from that which the Church has understood and understands: let him be anathema.”³

Pope Pius X, *Lamentabili Sane*, 1907: “Condemned proposition #59. Christ did not teach a determined body of doctrine applicable to all times and all men, but rather inaugurated a religious movement adapted or to be adapted to different times and places.”⁴

Pope Pius X, *The Oath Against the Errors of Modernism*, 1910: “Fourthly, I accept sincerely the doctrine of faith transmitted from the apostles through the orthodox fathers, always in the same sense and interpretation, even to us; and so I reject the heretical invention of the evolution of dogmas, passing from one meaning to another, different from that which the Church first had...”⁵

For instance, it is a religious dogma that Jesus Christ is God. Like all dogmas, this dogma can never change its meaning. Hence Jesus Christ was, is, and will always be God. St. Paul, referring to Jesus’ divine nature, says, “*Jesus Christ, yesterday, and today: and the same for ever. Be not led away with various and strange doctrines.*” (Heb. 13:8-9) Condemning the heretics who believe that dogmas can change their meaning, St. Paul says, “*For the Son of God, Jesus Christ, who was preached among you by us, by me and Sylvanus and Timothy, was not: It is and It is not. But, It is, was in him.*” (2 Cor. 1:19)

Douay Commentary, 2 Cor. 1:19: “It is, was in him... There was no inconstancy in the doctrine of the apostles, sometimes, like modern sectaries, saying, It is, and at other times saying, It is not. But their doctrine was ever the same, one uniform yea, in Jesus Christ, one Amen, that is, one truth in him.”

Hence there is no such thing as a liberal interpretation of dogmas. Dogmas must be interpreted strictly because the meaning of dogmas remains eternally the same. Hence there can be no reinterpretation of a dogma either by a deeper understanding or evolution or any other reason. For instance, a sparrow is always a sparrow and 2+2 always equals 4. These truths can never change, not by a deeper understanding or by any reason. These truths can never change any more than a man can become a woman or a woman can become a man by a deeper understanding or by any reason. What true car mechanic does not have to know strictly how a car works and the strict construction and operation of each part? Can he be liberal in his interpretation of these facts when he sets out to repair a car and make it work properly? Certainly he is free to pour gas into the oil tank and oil into the gas tank, but the car would not be free to operate. It would be ruined.

The enjoyment of life comes from the proper knowledge and understanding of the nature and use of the things God has given us, be they spiritual or physical. They must be understood strictly as God made and defined them in order to enjoy life and to be truly free. For instance, a modernist sets out to redefine the sport of baseball by a deeper understanding. He now understands that a bat is a ball and a ball is a bat. What would happen to baseball if this liberal interpretation were allowed, if the strict meaning and

² *The Vatican Council* [hereafter VC], 1870, sess. iii, chap. iv; D. 1800.

³ VC, sess. iii, Canons of Faith, Faith and Reason, Canon 3; D. 1818.

⁴ Pope Pius X, *Lamentabili Sane* (Syllabus Condemning the Errors of the Modernists), July 3, 1907.

⁵ Pope Pius X, *Sacrorum antistitum*, September 1, 1910; D. 2145.

purpose of a bat and ball are denied? Could one play baseball under these new conditions, these new liberal definitions of a bat and a ball? Just as the enjoyment of life comes from living according to the rules that God has made, so also the enjoyment of baseball comes from playing the game according to the rules. A bat is a bat and a ball is a ball; when used in the context of baseball and the rules are followed, the game is enjoyable.

Redefine the use of the bat for a ball and the ball for a bat so that the pitcher pitches a bat and the hitter tries to hit with a ball and the sport is ruined. Chaos and discord ensues and there is no more enjoyment, but confusion, frustration, and strife instead. In short, you would no longer be free to play baseball. You would have destroyed the game by trying to redefine the instruments and rules.

The same reasoning applies to an artist whose goal is to depict reality on canvas. Can he be liberal in his interpretation of what he sees and paints? If he is liberal and interprets the object in a different color or shape than it actually is, then no one will recognize his painting when compared to the reality it is supposed to represent. He would have a distorted picture that has nothing to do with the reality of the object he set out to depict. If the artist wanted to paint a ripe orange and he used a purple color and a square shape, no one would recognize what he drew as an orange. He must strictly use the color orange and a round shape. There can be no liberal interpretation or liberal use of color and shape if an artist wants to depict reality. Likewise, there can be no liberal interpretation of the meaning of a dogma if one wants to present the true meaning of the dogma. Therefore the true meaning and correct application of all dogmas, whether religious or secular, can never change. One can pretend that they change, but they do not. A man can pretend he is a woman and do his best to look and act like a woman, but he is still a man.

A man sees many dogmas (strict truths) around him in the temporal world, such as a man is a man, a woman is a woman, a dog is a dog, and a tree is a tree. These temporal dogmas cannot change, and no sane man pretends they can. Why, then, does not man make the same conclusion about religious dogmas; that is, dogmas that relate directly to God, His nature, His commandments, and other divine teachings? If man concedes to the law upon his heart and admits that God created all things and hence created temporal dogmas and that temporal dogmas cannot change their meaning, then logically he must likewise admit that religious dogmas (the very source of temporal dogmas) cannot change their meaning. If the meaning of religious dogmas could change, then the meaning of temporal dogmas, which flow from religious dogmas, could likewise change. If God and His dogmas can change their nature and meaning, then the very temporal dogmas that God created would likewise change their nature and meaning. For instance, if a root dogma of mathematics, such as addition, changes its meaning, then all the things that flow from this dogma, such as algebra and calculus, would likewise change their meaning. If $2+2$ no longer equals 4, then all temporal dogmas of mathematics would change their meaning and become illogical and chaotic.

What sane man does not demand that other men be very dogmatic about who he is? Yet this same man is very content to present to the world a God who is not dogmatic about who He is. What man does not get righteously angry when someone misrepresents who he is or what he does or what he believes? Yet this same man takes delight in misrepresenting God to the world by pretending there is nothing dogmatic about God or that God is not sure of who He is. Just as a man rightly demands that other men know exactly who he is, so also God demands that men know exactly who He is. And this

divine demand takes precedence over all else because unless men know exactly who God is and what His commandments are, they cannot be saved.

If we sin against the faith by denying God's eternal truths, His religious dogmas, we are slaves and no longer free. We cannot be free to enjoy life because we denied God who created the instruments, gave them their qualities, defined their correct use, and made and enforces the rules. The very first rule is to worship, glorify, adore, and obey the one true God, the God of the Catholic Church, without which you cannot have true joy, freedom, and everlasting bliss in heaven:

“[God] created in them the science of the spirit, he filled their heart with wisdom, and shewed them both good and evil. He set his eye upon their hearts to shew them the greatness of his works: That they might praise the name which he hath sanctified: and glory in his wondrous acts, that they might declare the glorious things of his works. Moreover he gave them instructions, and the law of life for an inheritance. He made an everlasting covenant with them, and he shewed them his justice and judgments.” (Eclcus. 17:6-10)

Dear reader, if you want a hope to attain eternal life, it is of the utmost importance that you know and believe religious dogmas and never pretend that they can change their meaning. The first thing, then, that you must know is that God has entrusted His religious dogmas to the Catholic Church only:

Pope Pius XI, *Mortalium Animos*, 1928: “11. The Catholic Church is alone in keeping the true worship. This is the fount of truth, this the house of Faith, this the temple of God: if any man enter not here, or if any man go forth from it, he is a stranger to the hope of life and salvation.”

Heretics believe that a dogma can change its meaning

“Every word of God is fire tried: he is a buckler to them that hope in him. Add not any thing to his words, lest thou be reprov'd and found a liar.”
(Proverbs 30: 5-6)

Intellectual evolutionists believe in the heresy that man's intellect evolves. This heresy leads to their other heresy that dogmas evolve (that is, change their meaning) as man's intellect evolves. Therefore they heretically believe that dogmas are not immutable (unchangeable) because dogmas change their meaning as man's intellect and thus culture evolve:

Pope Pius XI, *Mortalium Animos*, 1928: “Those, who are unhappily infected with these errors, hold that dogmatic truth is not absolute but relative, that is, it agrees with the varying necessities of time and place and with the varying tendencies of the mind, since it is not contained in immutable revelation, but is capable of being accommodated to human life.”

Pope Pius X condemns anyone who believes dogmas are not immutable. Hence he condemns intellectual evolutionists who heretically believe that man's intellect evolves and who, as a result, heretically believe that dogmas evolve and therefore change their meaning:

Pope Pius X, *Oath Against the Modernists*, 1910: “I firmly hold, then, and shall hold to my dying breath the belief of the Fathers in the charism of truth, which certainly is, was, and always will be in the succession of the episcopacy from the

apostles. The purpose of this is, then, not that dogma may be tailored according to what seems better and more suited to the culture of each age; rather, that the absolute and immutable truth preached by the apostles from the beginning may never be believed to be different, may never be understood in any other way.”

One such person “unhappily infected” with the dogma-changer heresy is the apostate and feminist Sr. Aquin O’Neill, who is a member of the non-Catholic Vatican II Church. She heretically believes that dogmas are not immutable, that they change their meaning according to differing and evolving human experiences, and hence the truth can never be known with certainty:

NBC News MEET THE PRESS, Tim Russert, Sunday, April 24, 2005, Transcript: “Sister Mary Aquin O’Neill, RSM, PhD, Director, Mount Saint Agnes Theological Center For Women: Experience changes, especially the experience of women has got to be brought into this Church, listened to, respected and given—put on a plane with those who have developed the teachings out of their perspective and experience, which, by and large, has been male. So there is great room for us to deepen our understanding of the truth and I believe to discover new aspects of the truth. We must not talk about the truth as if it were some kind of package that is fixed and stayed and can be handed on from one generation to the other without any, anything of ourselves entering into it.”

How contrary this is to the word of God which teaches that God gives the absolute truth to men and men hand it down from one generation to another: “*Let that which you have heard from the beginning, abide in you. If that abide in you, which you have heard from the beginning, you also shall abide in the Son, and in the Father.*” (1 Jn. 2:4) “*Contend earnestly for the faith once delivered to the saints.*” (Jude 1: 3) “*Stand fast; and hold the traditions which you have learned, whether by word, or by our epistle.*” (2 Thess. 2:14) Contradicting the word of God and the Catholic Church’s infallible Apostolic Tradition, the apostate Sr. O’Neill says, “We must not talk about the truth as if it were some kind of package that is fixed and stayed and can be handed on from one generation to the other.” She does not believe the truth can be handed down from one generation to another because she heretically believes that religious truths, dogmas, change their meaning from one generation to another.

Hence her statement contains two heresies: one, the heresy that dogmas are not immutable and hence change their meaning and as a result the truth can never be known with certainty; and two, the heresy that dogmas are defined by human experiences and not by God speaking through the pope. If this were true, then there could be as many different interpretations of a dogma as there are human experiences, which is precisely what one sees among Protestants. Each Protestant searches within himself to find and define the truth, and hence there are many different and opposing interpretations of a doctrine among Protestants. In essence this heresy makes each man God because each man, by his own unique inner experiences, ultimately judges and defines what is truth. And if one were to attribute these inner senses to the Holy Ghost, as do the Protestants, then one would have to accuse the Holy Ghost of insanity or lying for inspiring the senses of men with contrary interpretations of a truth, a dogma. Pope Pius X condemns this as the heresy of Vital Immanence; that is, the inner religious senses and experiences of each person determine what the absolute truth is, and hence truth is subjective and not objective:

Pope Pius X, *Pacendi Dominici Gregis*, 1907: “7. ...When natural theology has been destroyed, and the road to revelation closed by the rejection of the arguments of credibility, and all external revelation absolutely denied, it is clear that this explanation will be sought in vain outside of man himself. It must, therefore, be looked for in man... In this way [the Modernists] formulate the principle of religious immanence. ... that faith... must consist in a certain interior sense, originating in a need of the divine... 10. It is thus [according to the Modernist] that the religious sense, which through the agency of vital immanence emerges from the lurking-places of the subconsciousness, is the germ of all religion, and the explanation of everything that has been or ever will be in any religion. This sense [they say] ... gradually mature[s] with the progress of human life... and is the origin of all even of supernatural religion [and hence] ...religions are mere developments of this religious sense. Nor [as they say] is the Catholic religion an exception; it is quite on a level with the rest; for it was engendered, by the process of vital immanence, and by no other way...

“12 ...Hence it is quite impossible to maintain that they [the modernists] absolutely [know] the truth... for [according to the Modernist] ... the truth... must... be adapted to man in his relation to the religious sense. But the object of the religious sense... possesses an infinite variety of aspects, of which now one, now another, may present itself. ... Consequently, the formulas which we call dogma must [according to the Modernist] be subject to these vicissitudes, and are, therefore, liable to change. Thus they open the way to the intrinsic evolution of dogma. ... 13. That dogma is not only able, but ought to evolve and to be changed... is strongly affirmed by the Modernists, and clearly flows from their principles.

“10. ...In hearing these things we shudder indeed at so great an audacity of assertion and so great a sacrilege. ...The question is no longer one of the old error which claimed for human nature a sort of right to the supernatural. It has gone far beyond that, and has reached the point when it is affirmed that our most holy religion... emanated from nature spontaneously and of itself. Nothing assuredly could be more utterly destructive of the whole supernatural order. For this reason the Vatican Council most justly decreed: ‘If anyone says that man cannot be raised by God to a knowledge and perfection which surpasses nature, but that he can and should, by his own efforts and by a constant development, attain finally to the possession of all truth and good, let him be anathema’ (*De Revelatione*, can. 3.)”

Therefore according to the heresies of intellectual and dogmatic evolution, the absolute truth cannot be known until mankind reaches the apex of his intellectual evolution. Until then man can only search for the absolute truth while never being able to find it. Indeed, this is what you hear the intellectual evolutionists say. They say that the absolute truth is unknowable and hence man is in a constant search for the elusive truth. The following is another quote from the apostate, feminist Sr. O’Neill:

NBC News MEET THE PRESS, Tim Russert, Sunday, April 24, 2005, Transcript:
“Sister Mary Aquin O’Neill: I’m grateful for an opportunity to return to the question of truth. Truth is another name for God and so it cannot be something that we possess. It’s something that we hope to dwell within. The truth is always larger than we are, greater than we are.”

How contrary is this to the word of God in which God Himself has revealed the truth to mankind so that men can know, love, serve, and obey Him and thus live a godly and holy life and attain eternal salvation. Jesus, who is “*the way, and the truth, and the life*” (Jn. 14:6), tells men that “*you shall know the truth, and the truth shall make you free.*” (Jn. 8:32) Hence the followers of the true Jesus, Catholics, know the absolute truth. St. Paul, one of the first Catholic bishops, says, “*I speak words of truth.*” (Acts 26:25)

However, the dogma changers say that men cannot know the truth and hence make liars of Jesus, St. Paul, and all other Catholics. St. Paul says that it is the dogma changers who are liars because it is they who have “*changed the truth of God into a lie.*” (Rom. 1:25) St. Paul teaches Catholics that the dogmas taught by Jesus are immutable, unchangeable, and warns Catholics to be not led astray by the dogma changers who, by the very nature of their heresy, deny dogmas by replacing them with various and strange doctrines that spring from the devil speaking within them or from their own imagination: “*Jesus Christ, yesterday, and today; and the same for ever. Be not led away with various and strange doctrines.*” (Heb. 13:8) The dogma changers present to the world a cruel and chaotic god who hides the truth from men and instead presents them with various, strange, and contradictory doctrines, which causes chaos and discord.

In their pride intellectual evolutionists degrade past men and mock the true God. They believe that with the mere passage of time men’s intellectual capacity evolves and thus modern men are smarter and wiser than past men. Hence they heretically believe that past popes, Fathers, and other saints were not as smart and wise as modern Catholics. This heresy is a direct attack against God by implying that God either made past men defective or deprived them of His enlightening grace or lied to them.

It is a Catholic dogma that God’s grace “*enlighteneth every man that cometh into this world.*” (Jn. 1:9) Hence God opens the understanding of good-willed men in all generations so that they can know, believe, and obey his dogmas and other laws: “*He opened their understanding that they might understand the scriptures.*” (Lk. 24:45) “*To the godly he hath given wisdom.*” (Eclcus. 43:37) “*For if it shall please the great Lord, he will fill him with the spirit of understanding.*” (Eclcus. 39:8) Therefore past Catholics were given the same grace and ability to understand dogmas as current day Catholics. To deny this is to heretically believe that God either made past popes and other men stupid or did not give them sufficient grace to understand dogmas correctly or lied to them. This also implies that the Holy Ghost was stupid or He lied since the Catholic dogma of papal infallibility teaches that when a pope makes a dogma he is guided and protected by the Holy Ghost from teaching error. It was the Holy Ghost who spoke through past popes when they infallibly defined dogmas. Consequently, to believe that past popes did not correctly understand the dogmas they infallibly defined is the same as saying that the Holy Ghost did not correctly understand the dogmas; hence the Holy Ghost was stupid or He lied. Indeed, some intellectual evolutionists imply the Holy Ghost is stupid because His divine revelations are imperfect and thus subject to change. In his *Syllabus of Errors* Pope Pius IX infallibly condemns this heresy:

Pope Pius IX, *Syllabus of Errors*, 1864, Error #5: “Divine revelation is imperfect, and therefore subject to continuous and indefinite progress, which corresponds to the progress of human reason.” (D. 1705)

The intellectual evolutionists place human reason and not God as the ultimate definer of dogmas. Therefore they imply that humans are smarter than the God who created them or that God lies. To imply that God the Holy Ghost is stupid or lies is blasphemy and heresy because “*the Lord knoweth all knowledge*” (Eclcus. 42:19) and “*it is impossible for God to lie.*” (Heb. 6:18) Denouncing intellectual evolutionists, Jesus says, “*He that shall speak against the Holy Ghost, it shall not be forgiven him neither in this world, nor in the world to come.*” (Mt. 12:32) The intellectual evolutionists blaspheme God the Holy Ghost by replacing His strict interpretation of dogmas with mere human speculations,

imaginations, and fantasies hatched in the dark recesses of their perverted and faithless minds. Hence their so-called dogmas are nothing more than reeds shaken in the wind:

Pope Pius XII, *Humani Generis*, 1950: “17. To neglect, or to reject, or to devalue so many and such great resources which have been conceived, expressed and perfected so often by the age-old work of men endowed with no common talent and holiness, working under the vigilant supervision of the holy magisterium and with the light and leadership of the Holy Ghost in order to state the truths of the faith ever more accurately, to do this so that these things may be replaced by conjectural notions and by some formless and unstable tenets of a new philosophy, tenets which, like the flowers of the field, are in existence today and die tomorrow; this is supreme imprudence and something that would make dogma itself a reed shaken by the wind.”

Intellectual evolutionists equate knowledge with intellectual capacity

The intellectual evolutionists heretically believe that the general or overall intellectual capacity of men evolves as time progresses; that is, men, in general, become smarter and wiser than men of previous ages. I refer to man’s intellectual capacity in general and not in specific cases. In specific cases men’s intellectual capacity varies, as one man can have greater intellectual capacity, a higher IQ, than another. This difference in intellectual capacity is not because man’s intellect evolves. From the time of Adam and Eve’s original sin, mankind has the exact same general intellectual capacity.

To defend their heresy and deceive people, the intellectual evolutionists use a false analogy by equating knowledge with intellectual capacity. Knowledge and intellectual capacity are not the same. A man can have less knowledge than another man and have the same and even greater intellectual capacity, a higher IQ. For example, even though a brain surgeon is very knowledgeable in his field of work, he could be totally unknowledgeable in another field of work, such as car mechanics, and hence not know the difference between a carburetor and a spark plug. Yet who would dare say that because this brain surgeon lacks the knowledge of cars his intellectual capacity is less than the intellectual capacity of a car mechanic! In this example we see that intellectual capacity and knowledge are not the same.

Pointing to the scientific progress in the history of mankind, the intellectual evolutionists attempt to deceive people by teaching that scientific progress occurs because mankind’s intellectual capacity evolves; that is, mankind’s knowledge of things increases as time progresses because mankind’s intellectual capacity evolves as time progresses. To believe this lie, people must believe that knowledge and intellectual capacity are the same.

Scientific progress occurs not because mankind’s intellectual capacity evolves but because one piece of knowledge builds upon another, and thus mankind’s knowledge of things increases. At each stage of knowledge, man applies the same intellectual capacity to discover what is before him. Once he makes a new discovery and hence acquires new knowledge, the next man applies the same intellectual capacity to discover what is before him in light of this new knowledge. For instance, a man cannot discover gunpowder until he has knowledge of its ingredients: sulfur, potassium nitrate, and charcoal. To make gunpowder, man must apply his intellect to come to the knowledge of these ingredients and then come to the knowledge of how to mix them correctly. At each stage man uses

the same intellectual capacity to advance to the next stage. Therefore mankind's knowledge of things increases, but not mankind's intellectual capacity.

For example, if a man could go back in time to a period when gunpowder was unknown and teach these ancient men how to make gunpowder, these ancient men would instantly have the knowledge of gunpowder and go about making and using it. Hence the deficiency in these ancient men was not the lack of intellectual capacity but the lack of knowledge. This is another proof that from the time of Adam and Eve's original sin, men in all generations possess the same general intellectual capacity.

There are people living today, in the 21st century, who are ignorant of many scientific advances. Their lack of knowledge is not due to a lack of intellectual capacity. People living in the 21st century who are ignorant of gunpowder can come to this knowledge and learn how to make and use it if someone teaches them. Hence, again, knowledge and intellectual capacity are not the same.

What, then, is the cause of a man's ignorance, his lack of knowledge? There are three reasons: sin, simplicity, or non-necessity. This last reason, non-necessity, is common among all people because there are many things people do not need to know.

Lack of knowledge because of sin

A lack of knowledge is sinful when it causes squalor. Squalor does not mean poverty. A poor man can be holy or unholy, just as a rich man can be holy or unholy. The word squalor, as used here, is always caused by sin. It is a wretched, barbaric, unsanitary, immoral, and very undignified lifestyle. This is the case with savages who are cursed by God because of their many and abominable mortal sins against Him. This curse manifests itself in the squalor in which they live. Their ignorance is not due to lack of intellectual capacity, but due to laziness and slothfulness. Speaking of this curse, St. Paul says that the blindness of the heart and not the intellect is the cause of their ignorance. He says *"their understanding [is] darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts."* (Eph. 4:18) Blindness of the heart means they lack the will but not the mind (the intellect) to learn. It is the heart that wills and the mind, the intellect, that learns. As a result of their many and abominable sins, their hearts become darkened and hence they become lazy and slothful and do not want to learn. The defect, then, is in their will and not their intellect. The reason they are ignorant is because they do not want to learn and not because they cannot learn.

To the carnal man, the man who does not know the ways of the true God, these ignorant savages seem intellectually inferior, but they are not. They have the same general intellectual capacity as other men, only they do not use this capacity. To be able to do or use something is different from actually doing or using it. Some people have above normal intelligence but do not utilize it because of laziness and slothfulness. These people would appear to have inferior intellects, when in reality they do not. If the knowledge of gunpowder were given to savages, they would be able to make and use it, which proves their problem is not in their intellect but in their will. Because of laziness and slothfulness, they choose not to use their intellect when they should.

Because God wills for all men to be saved, He gives all sane men the intellectual capacity to know and believe all the things they need to be saved and to live according to that faith, which during the New Covenant era is the Catholic faith. God opens the

intellect of all good-willed men so that they will believe whatever is necessary for their salvation: “*For if it shall please the great Lord, he will fill him with the spirit of understanding.*” (Eclcus. 39:8) “[God] *opened their understanding, that they might understand the scriptures.*” (Lk. 24:45) This is more proof that the problem with savages is not in the intellect but in their will because of their laziness and slothfulness, which can be dispelled by God’s grace and their cooperation. Hence if the gospel were preached to savages, those of good will would, by God’s grace, be able to use their intellectual capacity to know, believe, and live by it. God’s grace and their cooperation would dispel the obstinacy of their will that causes laziness and slothfulness so that they could apply their intellects in order to know, believe, and do what they must to be saved. The savages that have converted to the Catholic Church and faith are proof of this:

Pope Benedict XV, *In Hac Tanta*, 1919: “Inspired by the power of divine mercy the saintly man received the strength and the heart to undertake the greatest and most difficult things... to sow everywhere true dogma and virtues, the seeds of Christian faith and life; and even to civilize barbaric peoples made savage by inhumanity.”

Therefore, Pope Paul III condemns the heresy that savages do not have the intellectual capacity to know, believe, and live by the gospel, the Catholic faith:

Pope Paul III (1534-1549), *Sublimus Dei*: “The sublime God so loved the human race that He created man in such wise that he might participate, not only in the good that other creatures enjoy, but endowed him with capacity to attain to the inaccessible and invisible Supreme Good and behold it face to face; and since man, according to the testimony of the sacred scriptures, has been created to enjoy eternal life and happiness, which none may obtain save through faith in our Lord Jesus Christ, it is necessary that he should possess the nature and faculties enabling him to receive that faith; and that whoever is thus endowed should be capable of receiving that same faith. Nor is it credible that any one should possess so little understanding as to desire the faith and yet be destitute of the most necessary faculty to enable him to receive it. Hence Christ, who is the Truth itself, that has never failed and can never fail, said to the preachers of the faith whom He chose for that office ‘Go ye and teach all nations.’ He said all, without exception, for all are capable of receiving the doctrines of the faith.

“The enemy of the human race, who opposes all good deeds in order to bring men to destruction, beholding and envying this, invented a means never before heard of, by which he might hinder the preaching of God’s word of Salvation to the people: he inspired his satellites who, to please him, have not hesitated to publish abroad that the Indians of the West and the South and other people of whom We have recent knowledge should be treated as dumb brutes created for our service, pretending that they are incapable of receiving the Catholic Faith.

“We, who, though unworthy, exercise on earth the power of our Lord and seek with all our might to bring those sheep of His flock who are outside into the fold committed to our charge, consider, however, that the Indians are truly men and that they are not only capable of understanding the Catholic Faith but, according to our information, they desire exceedingly to receive it.”

The fact that many savages have been taken out of the jungle and civilized disproves the heresy that man’s intellectual capacity evolves. It is a Catholic dogma that man’s intellect and physical features and abilities do *not* evolve. The evolutionists heretically believe that some races are more primitive because they have not evolved at the same rate as other races. They teach that evolutionary changes can only be noticed after a thousand or more years. If that were true, then these savages could not have been taken out of the

jungle and civilized so quickly because, according to evolutionists, intellectual capacity does not evolve that quickly.

And if the evolutionists modify their belief to accommodate the savage who is civilized in his lifetime by teaching that some races under certain circumstances evolve very quickly (even within a year because that is the time within which a savage could be civilized), then what of the other savages from the same tribe that refuse to be civilized. How is it that they have not evolved within one year but others from the same tribe have? The difference, then, cannot be evolution because they would have all evolved at the same rate and thus all become civilized together. The reason, then, that a savage becomes civilized within his lifetime is not because he evolves but because he, with the help of God's grace, acquires knowledge and wills to learn and use it. That is the cause and effect that any good-willed man with common sense can see.

As the true saying goes, it takes more faith to believe in evolution than to believe in the true faith of Catholicism. The difference is that the faith of the evolutionists is a bad faith, a false faith, and hence all men can know it is false by the mere use of their reason. Because it is a false faith, human reason can easily detect its falsehoods.⁶ Because it is a false faith, it has no credible witnesses and evidence to support it or true miracles from God to confirm it.

Lack of knowledge because of simplicity

A lack of knowledge is not sinful when it is due to simplicity. If some people are ignorant of the many scientific advances in the world because they like simplicity, then this ignorance is not sinful and can even be beneficial or virtuous. For instance, the farmer who works his land without modern equipment can benefit from not being dependant upon modern equipment and derive a greater satisfaction from his work. While this farmer is scientifically ignorant, he is not lazy and does not live in squalor.

A man's prosperity does not mean he is intellectually superior or holy

An important point needs to be mentioned here or else one may get a wrong impression. The intellect, a simple lifestyle, or a high-tech lifestyle is not good or evil in itself. In and of themselves, the intellect, simplicity, and science are good. It is the misuse of these things that is evil.

Just because a man lives a simple life and prospers does not mean he is good. For instance, the Amish live a very simple lifestyle and prosper, but in the eyes of God they are just as evil as the sinfully ignorant savage or high-tech heathen. Why? - Because they worship a false god and practice a false religion and because they look upon scientific progress in and of itself as evil, when it is not. God is so angry with the Amish that He grants them a false prosperity in their simple lifestyle that makes them think they are good and blessed when they are evil and cursed.

Likewise, just because some men are scientifically more advanced than others and some men are smarter than others does not mean they are godly. Just because a man runs a good business and seems to have his temporal life in order does not mean he is godly.

⁶ Even though some dogmas cannot be comprehended by reason, dogmas never contradict reason; and human reason can easily detect the heresy of evolution because of its many contradictions and absurdities.

All these men can be just as evil as the sinfully ignorant savage. One is a high-tech heathen, and the other is a low-tech heathen. And neither have true wisdom because *“wisdom will not enter into a malicious soul, nor dwell in a body subject to sins.”* (Wis. 1:4) God punishes sinful men in many different ways. One He brings low into squalor and the other He brings high into false prosperity, which inflates pride, greed, covetousness, and materialism: *“Pride goeth before destruction: and the spirit is lifted up before a fall.”* (Prv. 16:18)

If temporal prosperity were a sure mark of true wisdom and holiness, Jesus would never have said, *“For what shall it profit a man, if he gain the whole world, and suffer the loss of his soul?”* (Mk. 8:36) The same applies to nations: For what shall it profit a nation to prosper and gain dominance over the entire world and suffer the loss of its soul. History proves that many nations that gained dominance over the world were eventually punished and destroyed by God. Prosperous men who lost their souls and prosperous nations that were destroyed prove that their prosperity was false and hence inflated their pride and gave them a false confidence that they were good when, in fact, they were very evil.

The United States of America is a nation of high-tech, prosperous heathens who are just as evil as ignorant, un-prosperous savages. The United States commits worse sins against faith and morals than the savages. One difference is that God punishes the USA not with squalor but with the worse curse of false prosperity. The curse of false prosperity is worse than the curse of squalor because false prosperity gives men a false confidence that they are good and blessed when in reality they are evil and cursed. Their painless life of pleasure and luxury leads them to justify their great evils and to forget the fear of God, death, and judgment:

Pope Leo XIII, *Laetitiae Sanctae*, 1893: “13. But men of carnal mind, who love nothing but themselves, allow their thoughts to grovel upon things of earth until they are unable to lift them to that which is higher. For, far from using the goods of time as a help towards securing those which are eternal, they lose sight altogether of the world which is to come, and sink to the lowest depths of degradation. We may doubt if God could inflict upon man a more terrible punishment than to allow him to waste his whole life in the pursuit of earthly pleasures, and in forgetfulness of the happiness which alone lasts for ever.”

When greatly persecuted by the enemies of God, King David is tempted by the prosperity of the wicked and asks God why He allows the wicked to prosper. And David receives his answer when he enters the sanctuary of God:

“But my feet were almost moved; my steps had well nigh slipped. Because I had a zeal on occasion of the wicked, seeing the prosperity of sinners. For there is no regard to their death, nor is there strength in their stripes. They are not in the labour of men: neither shall they be scourged like other men.”

Catholic commentary, verse 5: “Other men, who follow a more virtuous course than themselves. Their prosperity encourages their pride, and they indulge in every excess.”

“Therefore pride hath held them fast: they are covered with their iniquity and their wickedness. Their iniquity hath come forth, as it were from fatness: they have passed into the affection of the heart.”

Douay Commentary, verse 7: “ ‘Fatness’... Abundance and temporal prosperity, which hath encouraged them in their iniquity: and made them give themselves up to their irregular affections.”

“They have thought and spoken wickedness: they have spoken iniquity on high. They have set their mouth against heaven: and their tongue hath passed through the earth. ...Behold these are sinners; and yet abounding in the world they have obtained riches. And I said: Then have I in vain justified my heart, and washed my hands among the innocent. And I have been scourged all the day; and my chastisement hath been in the mornings. If I said: I will speak thus; behold I should condemn the generation of thy children.”

RJMI Commentary: King David’s temptation to envy the prosperous wicked man is restrained when he considers the just men of the past who suffered greatly at the hands of prosperous wicked men. If David succumbed to the temptation and believed that the prosperous wicked men were just, then he would condemn the poor just men, such as Jeremias, who suffered greatly at the hands of wicked prosperous men. Nevertheless, David wonders why God so often allows this to happen, and God gives David the answer.

“I studied that I might know this thing, it is a labour in my sight: Until I go into the sanctuary of God, and understand concerning their last ends [hell]. But indeed for deceits Thou hast put it to them: when they were lifted up thou hast cast them down. How are they brought to desolation? they have suddenly ceased to be: they have perished by reason of their iniquity. As the dream of them that awake, O Lord; so in thy city thou shalt bring their image to nothing.” (Ps. 72: 2-9, 12-20)

Catholic commentary, verse 18: “Thou hast put it to them. In punishment of their deceits, or for deceiving them, thou hast brought evils upon them in their last end, while in their prosperity they never apprehended. ...Do the rich think that their prosperity may be an effect of God’s indignation?”

We see, then, that false prosperity is an operation of error that God sends to obstinately wicked men and nations who do not believe the truth after it has been presented to them so many times; and this propels them headlong toward hell:

“Because they receive not the love of the truth, that they might be saved. Therefore God shall send them the operation of error, to believe lying: That all may be judged who have not believed the truth, but have consented to iniquity.” (2 Thess. 2:10-11)

Douay Commentary, verse 10: “ ‘God shall send’... That is God shall suffer them to be deceived by lying wonders, [false prosperity], and false miracles, in punishment of their not entertaining the love of truth.”

God does not suffer good-willed men to undergo the operation of error. If God sees good will in a sinner, He chastises him and brings him low in order to effect his repentance and conversion: “*For whom the Lord loveth, he chastiseth; and he scourgeth every son whom he receiveth. ...But if you be without chastisement... then are you bastards, and not sons.*” (Heb. 12: 6, 8) Better to be punished and brought low in this world than in the next when it is too late.

Jesus teaches that the greedy rich man, mentioned in the Gospel of Luke, was under this operation of error. This rich man was a bastard because instead of scourging him, God cursed him with false prosperity since he received not the love of the truth. His prosperity caused him to think he was good and blessed when he was evil and cursed. Whereas the poor man Lazarus, who to the carnal man seemed to be evil and cursed because of his poverty and suffering, was actually good and blessed. They both got their

just reward when they died. The greedy rich man was buried in hell to suffer for all eternity; and Lazarus went to Abraham's Bosom and then to heaven for all eternity to enjoy everlasting peace, health, joy, and happiness:

“There was a certain rich man, who was clothed in purple and fine linen; and feasted sumptuously every day. And there was a certain beggar, named Lazarus, who lay at his gate, full of sores, desiring to be filled with the crumbs that fell from the rich man's table, and no one did give him; moreover the dogs came, and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom. And the rich man also died: and he was buried in hell. And lifting up his eyes when he was in torments, he saw Abraham afar off, and Lazarus in his bosom: And he cried, and said: Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, to cool my tongue: for I am tormented in this flame. And Abraham said to him: Son, remember that thou didst receive good things in thy lifetime, and likewise Lazarus evil things, but now he is comforted; and thou art tormented.” (Lk. 16: 19-25)

The prophet Jeremias knew that the end of all wicked men, no matter how prosperous they are or holy they seem, is eternal hell. Yet Jeremias petitions God for the sake of the elect to not prosper the wicked, who honoureth God with their lips but deny Him in their hearts. Instead, he asks God to slaughter them:

“Thou indeed, O Lord, art just, if I plead with thee, but yet I will speak what is just to thee: Why doth the way of the wicked prosper: why is it well with all them that transgress, and do wickedly? Thou hast planted them, and they have taken root: they prosper and bring forth fruit: thou art near in their mouth, and far from their reins [Mk. 7:6; Titus 1:16]. And thou, O Lord, hast known me, thou hast seen me, and proved my heart with thee: gather them together as sheep for a sacrifice, and prepare them for the day of slaughter.” (Jer. 12:1-3)

In the New Covenant era, Jeremias' plea to God applies to wicked so-called Catholics who profess to be Catholic but in their hearts, in reality, are non-Catholic apostates and heretics. Jeremias asks God to put an end to their false prosperity and false piety by slaughtering them for the glory of God and the sake of the elect—that is, ultimately good-willed men who are Catholic or will become Catholic. No matter how holy so-called Catholic bishops, priests, and laymen may seem because of their prosperity, fame, and outward piety, they are nevertheless very wicked non-Catholic apostates and heretics who will be buried in hell when they die if they do not abjure their heresies and thus enter the Catholic Church and die as good Catholics. I warn you, be not fooled by your false prosperity and piety that make you think you are good because God has not speedily punished you in this world, for God shall surely punish you in the next by burying you in hell for all eternity:

“I saw the wicked buried: who also when they were yet living were in the holy place, and were praised in the city as men of just works: but this also is vanity. For because sentence is not speedily pronounced against the evil, the children of men commit evils without any fear.” (Ecltes. 8: 10-11)

Before it is too late, fear God and take no heed to your prosperity and fame in this world. Examine your conscience in light of all the Ten Commandments and the full deposit of the Catholic faith. Let them be your guide—not your prosperity, your fame, or your own conscience. If you commit just one mortal sin against faith or morals, you are on the road to hell no matter how many people tell you how good and blessed you are.

Pope Leo XIII warns Catholics not to be deceived by false prosperity in this evil world, as was the greedy rich man. And he warns Catholics that even if their prosperity is good and blessed to be mindful always of their true goal in life, which is to attain eternal salvation in their true home in heaven and the Paradise to come:

Pope Leo XIII, *Laetitiae Sanctae*, 1893: “13. ... We may doubt if God could inflict upon man a more terrible punishment than to allow him to waste his whole life in the pursuit of earthly pleasures, and in forgetfulness of the happiness which alone lasts for ever.

“14. It is from this danger that they will be happily rescued ... to keep before their minds ... that death is not an annihilation which ends all things, but merely a migration and passage from life to life. ... The path to Heaven lies open to all men, and as we behold Christ ascending thither, we recall the sweet words of His promise, ‘I go to prepare a place for you.’ ... We are reminded that a time will come when ‘God will wipe away every tear from our eyes,’ and that ‘neither mourning, nor crying, nor sorrow, shall be any more,’ and that ‘We shall be always with the Lord,’ and ‘like to the Lord, for we shall see Him as He is,’ and ‘drink of the torrent of His delight,’ as ‘fellow-citizens of the saints,’ in the blessed companionship of our glorious Queen and Mother. Dwelling upon such a prospect, our hearts are kindled with desire, and we exclaim, in the words of a great saint, ‘How vile grows the earth when I look up to heaven!’ Then, too, shall we feel the solace of the assurance ‘that which is at present momentary and light of our tribulation worketh for us above measure exceedingly an eternal weight of glory’ (2 Cor. 4: 17). 15. Here alone we discover the true relation between time and eternity, between our life on earth and our life in heaven; and it is thus alone that are formed strong and noble characters. When such characters can be counted in large numbers, the dignity and well-being of society are assured. All that is beautiful, good, and true will flourish in the measure of its conformity to Him who is of all beauty, goodness, and truth the first Principle and the Eternal Source.”

Hence even if your prosperity is good and blessed, you must not place your trust in it or place it above your true goal, which is eternal life in heaven and the Paradise to come: *“Blessed is the rich man that is found without blemish: and that hath not gone after gold, nor put his trust in money nor in treasures.”* (Ecclus. 31:8) A rich man must be willing to renounce all his riches if he must in order to keep the Catholic faith and live a moral life. This is what Jesus means when He says, *“Every one of you that doth not renounce all that he possesseth, cannot be my disciple.”* (Lk. 14:33) Jesus does not mean you must literally give away all that you have, but that you must be willing to do so if you must in order to save your soul. Therefore, the rich man who is just must always have the spirit of poverty. He must always expect that poverty can come upon him and be willing to accept it with joy. Jesus, son of Sirach, wisely teaches that the rich man would do well to *“remember poverty in the time of abundance, and the necessities of poverty in the day of riches.”* (Ecclus. 15:25) *“He that is glorified in wealth, let him fear poverty.”* (Ecclus 10:31) *“In all thy works remember thy last end [heaven or hell], and thou shalt never sin.”* (Ecclus. 7:40) Knowing the temptations that come with great riches or extreme poverty, King Solomon petitions God to *“Give me neither beggary, nor riches: give me only the necessaries of life: Lest perhaps being filled, I should be tempted to deny, and say: Who is the Lord? or being compelled by poverty, I should steal, and forswear the name of my God.”* (Prv. 30:8-9)

Intellect does not evolve - only God alters intellectual capacity

Only God can decrease or increase a man's intellectual capacity. And God can do this in an instant. In an instant God created Adam and Eve and gave them a very great intellectual capacity. However, the instant Adam and Eve committed the original sin God greatly decreased their intellectual capacity. Their ability to retain and understand knowledge became greatly impaired. To humble King Nabuchodonosor, God instantly decreased his intellectual capacity to that of an animal and then instantly restored it after a period of time:

“A voice came down from heaven: To thee, O king Nabuchodonosor, it is said: Thy kingdom shall pass from thee, and they shall cast thee out from among men, and thy dwelling shall be with cattle and wild beasts: thou shalt eat grass like an ox, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. The same hour the word was fulfilled upon Nabuchodonosor, and he was driven away from among men, and did eat grass like an ox, and his body was wet with the dew of heaven: till his hairs grew like the feathers of eagles, and his nails like birds' claws. Now at the end of the days, I Nabuchodonosor lifted up my eyes to heaven, and my sense was restored to me: and I blessed the most High, and I praised and glorified him that liveth for ever: for his power is an everlasting power, and his kingdom is to all generations. And all the inhabitants of the earth are reputed as nothing before him: for he doth according to his will, as well with the powers of heaven, as among the inhabitants of the earth: and there is none that can resist his hand, and say to him: Why hast thou done it? At the same time my sense returned to me, and I came to the honour and glory of my kingdom: and my shape returned to me: and my nobles, and my magistrates sought for me, and I was restored to my kingdom: and greater majesty was added to me. Therefore I Nabuchodonosor do now praise, and magnify, and glorify the King of heaven: because all his works are true, and his ways judgments, and them that walk in pride he is able to abase.” (Dan. 4:28-34)

God greatly increases the intellectual capacity of all men who enter heaven. St. Paul speaks of how man's intellect has been decreased since the fall of Adam and Eve so that men can only know and understand certain things in part. But when a man enters heaven, God increases his intellect so that he can know and understand these things that he could not know and understand before he entered heaven: *“We see now through a glass in a dark manner; but then face to face. Now I know in part; but then I shall know even as I am known.”* (1 Cor. 13:12) Hence God and not evolution changes man's intellectual capacity.

God also gives the devil the permission and the power to decrease or increase man's intellectual capacity. When a man increases greatly in knowledge and understanding from one day to the next without having to learn (such as being able to understand and speak languages foreign to him), this is a sure sign that his intellectual capacity, his IQ, has been increased and also that he has been infused with knowledge. If the increase of his intellectual capacity is a gift from God, then it is a blessing and thus will be accompanied with true wisdom and good fruit:

Raised From the Dead, Father Albert J. Herbert, S.M.: “[When Blessed Margaret of Castello] became a Mantellata, a member of the Third Order of Penance of St. Dominic, the blind Margaret knew about a dozen Psalms by heart. The next

morning, she knew all 150 Psalms by heart. She said the knowledge simply came to her.”⁷

However, if the Devil, with God’s permission, procures an increased intellectual capacity for a man, then this is a curse and thus will be accompanied with false wisdom and bad fruit:

The Devil (Does He Exist and What Does He Do?), by Fr. Delaporte, 1871: “The indications whereby possession is recognized are, according to Dr. Ferraris, the following: Speaking languages not previously learned... possessing all at once a science not acquired before... Ambroise Paré, makes mention of a possessed person who spoke Greek and Latin without having learned either. The possession of Loudun, under Louis XIII, is authenticated by historical proof the most incontestable.”

To justify all heresies, modernists teach dogmas can change their meaning

Pope Pius X teaches that one of the reasons the intellectual evolutionists, whom he places among the Modernists, heretically believe that dogmas change their meaning is to justify all heresies. Hence Pope Pius X calls the dogma-changer heresy the “synthesis of all heresies.”

Because some of these heretics are obstinately immoral, they ultimately justify their immorality by denying dogmas that deal with morality. For instance, a man who commits the sin of adultery ultimately justifies his sin by denying the moral dogma that adultery is a mortal sin. To justify changing the meaning of the moral dogma of adultery so that it is no longer a sin, he embraces the heresy that dogmas change their meaning.

Once the heresy that dogmas can change their meaning is believed, all dogmas can be redefined and thus denied; and as a result the Catholic religion, the full deposit of the Catholic faith, is destroyed in one swoop:

Pope Pius X, *Pacendi, Dominici Gregis*, 1907: “13. Dogma is not only able, but ought to evolve and to be changed. This is strongly affirmed by the Modernists, and clearly flows from their principles... 12. ...Consequently, the formulas which we call dogma must be subject to these vicissitudes, and are, therefore, liable to change. Thus the way is open to the intrinsic evolution of dogma. Here we have an immense structure of sophisms which ruin and wreck all religion...”

“38. ...Dogmas and their evolution, they affirm, are to be harmonized with science and history. In the Catechism no dogmas are to be inserted except those that have been reformed and are within the capacity of the people. ...They insist that both outwardly and inwardly it [dogma] must be brought into harmony with the modern conscience which now wholly tends towards democracy...”

“18. ...Maintaining the theory that faith must be subject to science, they continuously and openly rebuke the Church on the ground that she resolutely refuses to submit and accommodate her dogmas to the opinions of philosophy; while they, on their side, having for this purpose blotted out the old theology, endeavor to introduce a new theology which shall support the aberrations of philosophers... 26. ...They lay down the general principle that in a living religion everything is subject to change, and must in fact be changed. In this way they pass to what is practically their principal doctrine, namely, evolution. To the laws of evolution everything is subject under penalty of death—dogma, Church, worship,

⁷ Chapter 11, Resurrection Miracles Performed by Blessed Margaret of Castello, (1287—1320).

the books we revere as sacred, even faith itself.

“39. ...And now with Our eyes fixed upon the whole system, no one will be surprised that We should define it to be the synthesis of all heresies. Undoubtedly, were anyone to attempt the task of collecting together all the errors that have been broached against the faith and to concentrate into one the sap and substance of them all, he could not succeed in doing so better than the Modernists have done. Nay, they have gone farther than this, for, as We have already intimated, their system means the destruction ... of the Catholic religion.”

Hence the false Church of these heretical dogma changers is built on shifting sand and not on the Rock of Peter:

“Every one therefore that heareth these my words, and doth them, shall be likened to a wise man that built his house upon a rock, And the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell not, for it was founded on a rock. And every one that heareth these my words and doth them not, shall be like a foolish man that built his house upon the sand, And the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell, and great was the fall thereof.” (Mt. 7:24-27)

Indeed, dogma changers and their Church are chaff (heresies) blowing in the wind, separated from the wheat (dogmas), and will burn in the everlasting fires of hell: “*The chaff he will burn with unquenchable fire.*” (Mt. 3:12) Their Church is not a “pillar and ground of truth” (1Tim. 3:15), but a “pillar and ground of lies and contradictions,” a mound of shifting sand with no lasting root or support: “*Every plant which my heavenly Father hath not planted, shall be rooted up.*” (Mt. 15:13)

“I have learned that all the works which God hath made, continue for ever: we cannot add any thing, nor take away from those things which God hath made that he may be feared. That which hath been made, the same continueth: the things that shall be, have already been: and God restoreth that which is past... For I testify to every one that heareth the words of the prophecy of this book: If any man shall add to these things, God shall add unto him the plagues written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from these things that are written in this book. He that giveth testimony of these things, saith: Surely, I come quickly: Amen. Come, Lord Jesus.” (Ecltes. 3:14-15; Apoc. 22:18-20)

Human Reason Cannot Comprehend Some Dogmas

Some dogmas cannot be comprehended by human reasoning because human reasoning is infinitely inferior to God’s reasoning:

VC: “For, divine mysteries by their nature exceed the created intellect so much that, even when handed down by revelation and accepted by faith, they nevertheless remain covered by the veil of faith itself, and wrapped in a certain mist, as it were, as long as in this mortal life, ‘we are absent from the Lord: for we walk by faith and not by sight.’ (2 Cor. 5)”⁸

⁸ VC, sess. iii, chap. vi; D. 1796.

Like the human intellect, the angelic intellect is also created. Hence there are things that even angels cannot comprehend by reason because angelic reasoning, although superior to human reasoning, is also infinitely inferior to God's reasoning:

Pope Pius IX, *Gravissimas inter*, 1869: "The Church has constantly taken care to distinguish the knowledge of divine things which is common to all by the power of natural intelligence, from the knowledge of those things which is received on faith through the Holy Spirit; and they have continuously taught that through this (faith) those mysteries are revealed to us in Christ which transcend not only human philosophy but even the angelic natural intelligence."⁹

Venerable Louis of Granada, O.P., *Summa of the Christian Life*, 16th century: "When one considers the divine perfections, great wonder and admiration arise in the soul. For God is immense, infinite, incomprehensible, and ineffable and whatever could be said or imagined concerning His greatness is as nothing when compared to what remains to be known. Whatever any creature, even an angel, can know is finite, just as the creature itself is finite, but God's greatness is infinite. Therefore, there is no proportion between what is understood and what remains to be known. For that reason David says that God 'made darkness His covert, His pavilion around Him,' (Ps. 17:12) signifying that no created intellect can comprehend the loftiness of the divine essence. The same truth is conveyed when the Psalmist states that God 'ascended upon the cherubim, and He flew; He flew upon the wings of the winds,' meaning that even those sovereign spirits in whom are deposited the treasures of divine wisdom are lowly in this knowledge and they lose sight of Him who flies on the wings of the winds. This is symbolized in Isaias by the two seraphim who covered the face and feet of God with their wings, thus signifying the incomprehensibility of God, for they do not see Him from one extremity to the other nor comprehend all that He is. (Ps. 17:11)"¹⁰

Therefore certain dogmas can never be comprehended by the angelic or human intellect. For instance, in heaven the angels and men gaze upon the Beatific Vision. They see the Most Holy Trinity face to face and hence know for certain that God exists in Three Persons, but they can never comprehend by reason *how* God exists and functions as Three Persons. They see God create things out of nothing and hence know for certain that God creates out of nothing, but they cannot comprehend by reason *how* God creates things out of nothing. They know for certain that God exists from all eternity. He had no beginning: "*From eternity and to eternity thou art God.*" (Ps. 89:2) But they can never comprehend by reason *how* God exists for all eternity. Only God comprehends by reason these things that remain secret and hidden to the reasoning of creatures: "*The works of the Highest only are wonderful, and his works are glorious, and secret, and hidden.*" (Eclcus. 11:4) There are boundaries that none of God's creatures can ever cross because they are not God. God's thoughts are infinitely deeper than any creature's: "*O Lord, how great are thy works! thy thoughts are exceeding deep.*" (Ps. 91:6)

Therefore, the Catholic Church condemns as heresy the belief that all dogmas can be comprehended by human reason:

VC, Canons of Faith and Reason: "Canon 1. If anyone says that in divine revelation there are contained no true mysteries properly so-called, but that all the dogmas of

⁹ Pope Pius IX, *Gravissimas inter*, Dec. 11, 1862; D. 1673.

¹⁰ *Summa of the Christian Life*, 16th century, vol. i, chap. iii, "God, Incomprehensible and Ineffable."

the faith can be understood and demonstrated by properly trained reason from natural principles: let him be anathema.”¹¹

Rationalists exalt human reasoning over God’s reasoning

Any mere man who thinks he can search out and discover the mysteries of God and comprehend all of them by reason is full of pride and will be overwhelmed by God’s glory: “*He that is a searcher of majesty shall be overwhelmed by glory.*” (Prv. 25:27)

Douay Commentary, on Proverbs 25:27: “For to search into that incomprehensible Majesty, and to pretend to sound the depths of the wisdom of God, is exposing our weak understanding to be blinded with an excess of light and glory, which it cannot comprehend.”

Rationalists, also known as humanists, attempt to make mere men equal or superior to God. They exalt man’s intellect, his ability to reason, over faith. They have no use for true faith. Anything they cannot comprehend by reason is not true and does not exist. Consequently they attempt to make mere men all-knowing like God and thus equal to God. God, speaking through His Catholic Church, condemns rationalists:

VC: “1. If anyone says that in divine revelation there are contained no true mysteries properly so-called, but that all the dogmas of the faith can be understood and demonstrated by properly trained reason from natural principles: let him be anathema.”¹²

The rationalist refuses to believe anything that his intellect cannot comprehend by reason. “Hence,” says Pope Pius X, “the common saying of Modernists [is] that the religious man must think his faith.”¹³ If the rationalist cannot “think his faith” (that is, comprehend a dogma by reason), he refuses to believe it. But what is faith but to believe in something that one cannot see, cannot comprehend by reason. St. Paul’s definition of faith proves that rationalists, by the very nature of their heresy, can never have true faith:

“Now faith is the substance of things to be hoped for, the evidence of things that appear not. ...By faith we understand that the world was framed by the word of God; that from invisible things visible things might be made. ...By faith Noe, having received an answer concerning those things which as yet were not seen, moved with fear, framed the ark for the saving of his house, by the which he condemned the world; and was instituted heir of the justice which is by faith. ...By faith also Sara herself, being barren, received strength to conceive seed, even past the time of age; because she believed that he was faithful who had promised, for which cause there sprung even from one (and him as good as dead) as the stars of heaven in multitude, and as the sand which is by the sea shore innumerable.” (Heb. 11: 1, 3, 7, 11-12)

And Pope Pius IX confirms St. Paul’s teachings about faith and reason:

Pope Pius IX, *Singulari Quidem*, 1856: “7. These are the people [rationalists] whom the Church seeks to bring back to sound reasoning with these words: ‘What is there more contrary to reason than to seek to exalt oneself above reason by means of reason itself?’ And what is more contrary to faith than to not want to believe that which we cannot attain by reason?’ She never ceases to repeat to them that faith

¹¹ VC, sess. iii, Canons of Faith and Reason, Canon I; D. 1816.

¹² VC, sess. iii, 4. Faith and reason.

¹³ Pope Pius X, *Pacendi Dominici Gregis* (On Condemning the Modernists), Sept. 8, 1907; D. 2078.

bases itself not on reason but on authority because it is not suitable that God, in speaking to mankind, should use arguments, as if we could refuse to believe. Rather, He spoke as was appropriate, as the supreme judge of everything, who does not have to argue but who rather issues His pronouncements. The Church clearly declares that the only hope of salvation for mankind is placed in the Christian faith... The Church teaches and proclaims that if sometimes we can use human wisdom to study the divine word, our wisdom should not for that reason proudly usurp to itself the right of master. Rather, it should act as an obedient and submissive servant, afraid of erring if it goes first and afraid of losing the light of interior virtue and the straight path of truth by following the consequences of exterior words.”

By not believing in anything that does not conform to their intellect, the rationalists cannot have true faith. Their faith, their religion, is founded in their own intellects; and hence each rationalist worships and adores his own intellect as the ultimate judge and lawgiver. Each rationalist is the god of his own religion:

Pope Pius IX, *Syllabus of Errors*, 1864, Error #4: “All truths of religion flow from the natural power of human reason; hence, reason is the chief norm by which man can and should come to a knowledge of all truths of whatever kind.” (D. 1704)

Puny as the rationalist’s intellect is compared to God’s, he nevertheless exalts his intellect as equal to and even superior to God’s intellect. According to rationalists, God cannot possibly be smarter than they. Hence rationalists replace the Creator and His truths with creatures and their lies. They “*changed the truth of God into a lie and worshipped and served the creature rather than the Creator.*” (Rom. 1:25)

Rationalists are irrational

Rationalists believe earthly things they do not know but not spiritual

Because all men can easily understand by reason that there are earthly things they cannot comprehend by reason, all men can also easily understand that the same applies, and even more so, to heavenly things regarding certain religious dogmas:

“For who among men... can think what the will of God is? For the thoughts of mortal men are fearful, and our counsels uncertain. For the corruptible body is a load upon the soul, and the earthly habitation presseth down the mind that museth upon many things. And hardly do we guess aright at things that are upon earth: and with labour do we find the things that are before us. But the things that are in heaven, who shall search out?” (Wis. 9:13-18)

Reason itself tells men that there are things about God that they cannot comprehend by reason because men are not God. Rationalists can be compared to men who cannot comprehend by reason how airplanes fly and hence refuse to believe in the existence of airplanes. Likewise, because rationalists cannot comprehend by reason how God creates things out of nothing, they refuse to believe that God creates things out of nothing. Rationalists were among the men who refused to believe in Jesus even after Jesus had done so many miracles before them: “*And whereas he had done so many miracles before them, they believed not in him.*” (Jn. 12:37) Because they could not comprehend by reason how Jesus performed miracles, they refused to believe. They attributed his miracles to trickery or to science comprehensible to human reason or pretended the

miracles did not occur. Pope Pius IX condemns all those who, like the rationalists, deny miracles:

Pope Pius IX, *Syllabus of Errors*, 1846, Error #7: “The prophecies and miracles described and related in Sacred Scripture are the inventions of poets.”¹⁴

Even if rationalists had proof of a miracle before their very eyes, such as a man being raised from the dead, they would maintain it is false because they cannot comprehend it by reason. Jesus said, “*Neither will they believe, if one rise again from the dead.*” (Lk. 16:31) This is similar to the man who does not comprehend by reason the nature of lightning and where it comes from and hence refuses to believe lightning exists even if he sees it and it strikes him. In this we see just how irrational the rationalists are!

The god of the rationalists cannot logically be God

Anything that can be manipulated and controlled by man is inferior or equal to man and hence cannot be God. Rationalists attempt to lower God and thus religious dogmas to their puny standards. They refuse to believe in a God and dogmas that they cannot put into a test tube and analyze, dissect, and manipulate. Pope Pius IX teaches that this, indeed, is what rationalists do:

Pope Pius IX, *Syllabus of Errors*, 1846, Error #9: “All the dogmas of the Christian religion without distinction are the object of natural science or philosophy; and human reason, cultivated so much throughout history, can by its natural power and principles arrive at the true knowledge of all, even the more hidden dogmas.”¹⁵

The god and religious dogmas of the rationalist, then, are manipulated by him by the use of his reason and science. Consequently his god is inferior or at best equal to him and thus cannot logically be God. Either the rationalist’s god is weak and stupid or the rationalist himself is God or there is no God. In this we see just how irrational the rationalists are!

Rationalists use their reason and come to different conclusions

If human reason, according to the rationalists, is the ultimate judge of all things as to what is true or false, then how come so many rationalists use their reason and come to different conclusions as to what is true or false, especially regarding spiritual and religious matters. Hence even among themselves, rationalists can know by logic that their heresy is illogical. Pope Pius IX points out this contradiction:

Pope Pius IX, *Singulari Quadem*, 1854: “Human reason, which is most uncertain, inasmuch as [men] vary according to the variety of natural endowments... [is] subject to numberless errors and delusions. ... Human reason, trusting too freely in its own weak strength, has fallen headlong into most shameful errors. ... Therefore, it is necessary to show to those men who exalt more than is just the strength of human reason that it (their attitude) is definitely contrary to those true words of the Doctor of the Gentiles: ‘If any man think himself to be something, whereas he is nothing, he deceiveth himself’ (Gal. 6:3). And so it is necessary to show them how great is their arrogance in examining the mysteries which God in His great goodness has deigned to reveal to us, and in pretending to understand and to comprehend

¹⁴ Pope Pius IX, *Syllabus of Errors*, 1846, sec. 1; D. 1707.

¹⁵ Pope Pius IX, *Syllabus of Errors*, 1846, sec. 2; D. 1709.

them by the weakness and narrowness of the human mind, since those mysteries far exceed the power of our intellect.” (D. 1642)

The weakness and narrowness of human reason is proved by the different conclusions and solutions to problems among the rationalists themselves and by the fact that many of their problems never get solved. Therefore human reason logically cannot be the ultimate judge as to what is true and false, good and evil, especially regarding spiritual and religious matters:

Pope Pius IX, *Syllabus of Errors*, 1864, Error #3: “Human reason, with absolutely no regard to God, is the only judge of the true and the false, the good and the evil; it is a law unto itself and is, by its own natural powers, sufficient to provide for the good of individuals and of peoples.” (D. 1703)

God questions rationalists to expose their pride and stupidity

All that the rationalists have to offer men are illusions and dead ends. They cannot create men and give them everlasting life. All you rationalists, open your ears and hearts and bow down in awe! The Lord God shall question you to show you how stupid you are compared to Him and how helpless you are without Him:

“Who is this that wrappeth up sentences in unskillful words? Gird up thy loins like a man: I will ask thee, and answer thou me. Where wast thou when I laid up the foundations of the earth? tell me if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Upon what are its bases grounded? or who laid the corner stone thereof, when the morning stars praised me together, and all the sons of God made a joyful melody? Who shut up the sea with doors, when it broke forth as issuing out of the womb: When I made a cloud the garment thereof, and wrapped it in a mist as in swaddling bands? I set my bounds around it, and made it bars and doors: And I said: Hitherto thou shalt come, and shalt go no further, and here thou shalt break thy swelling waves. Didst thou since thy birth command the morning, and shew the dawning of the day its place? ...Shalt thou be able to join together the shining stars the Pleiades, or canst thou stop the turning about of Arcturus? Canst thou bring forth the day star in its time, and make the evening star to rise upon the children of the earth? ...Hast thou entered into the depths of the sea, and walked in the lowest parts of the deep? Have the gates of death been opened to thee, and hast thou seen the darksome doors? Hast thou considered the breadth of the earth? tell me, if thou knowest all things? Where is the way where light dwelleth, and where is the place of darkness: That thou mayst bring every thing to its own bounds, and understand the paths of the house thereof. Didst thou know then that thou shouldst be born? and didst thou know the number of thy days?” (Job, Chapter 38)

How dare you exalt your human reasoning over God’s reasoning, your power over God’s power!

“Hast thou an arm like God, and canst thou thunder with a voice like him? Clothe thyself with beauty, and set thyself up on high, and be glorious, and put on goodly garments. Scatter the proud in thy indignation, and behold every arrogant man, and humble him. Look on all that are proud, and confound them, and crush the wicked in their place, Hide them in the dust together, and plunge their faces into the pit.” (Job, Chapter 40)

You cannot even take your next breath if God does not allow it. You rationalists cannot even bring to perfection the things you do know. With all your knowledge you cannot make men stop sinning, bring peace upon earth, or give lasting health to men, as

all men deteriorate and die. In this all men have abundant proof that there are many things above the comprehension of human reason. Hence, once again, we see just how irrational the rationalists are!

Incomprehensible dogmas can only be believed and understood by faith

Dogmas that cannot be comprehended by reason can only be believed and understood by faith:

Pope Pius IX, *Singulari Quadem*, 1854: “Those mysteries [of faith] far exceed the power of our intellect, which in the words of the same Apostle, should be made captive unto the obedience of faith (2 Cor. 10:5).” (D. 1642)

This faith is not a blind faith because it rests upon things men can know by reason. Some men did not believe in Jesus because they could not comprehend by reason some of His teachings. Jesus tells these men to believe these teachings not because they can comprehend them by reason but because of His credibility that is proved by His many miracles and other good works, all of which produce good fruit and can be comprehended by human reason. Jesus, speaking to men who did not believe that He and the Father are One because they could not comprehend this by reason, says, “*Believe you not that I am in the Father, and the Father in me? Otherwise believe for the very works’ sake.*” (Jn. 14:11-12) “*The works that I do in the name of my Father, they give testimony of me.*” (Jn. 10:25) Indeed, good-willed men who saw Jesus raise Lazarus from the dead believed all that Jesus taught because of this good work and manifestation of power. That is why evil Jews wanted to murder Lazarus: “*But the chief priests thought to kill Lazarus also: Because many of the Jews, by reason of him, went away, and believed in Jesus.*” (Jn. 12:10-11)

Therefore men can know by reason that all the things God commands and does are credible because men can observe the infallible impeccability of God’s works—His fulfilled prophecies, miracles, and other good works, all of which produce good fruit and all of which He works through His Church, which during the New Covenant era is the Catholic Church. Because all men can comprehend by reason the good works that God does through His Catholic Church, all men can know that the Catholic religion and hence all Catholic dogmas are true, even the dogmas they cannot comprehend by reason:

Pope Pius IX, *Qui Pluribus*, 1846: “8. But how many wonderful and shining proofs are ready at hand to convince the human reason in the clearest way that the religion of Christ is divine and that ‘the whole principle of our doctrines has taken root from the Lord of the heavens above’; therefore nothing exists more definite, more settled or more holy than our faith, which rests on the strongest foundations. This faith, which teaches for life and points towards salvation, which casts out all vices and is the fruitful mother and nurse of the virtues, has been established by the birth, life, death, resurrection, wisdom, wonders and prophecies of Christ Jesus, its divine author and perfecter! Shining forth in all directions with the light of teaching from on high and enriched with the treasures of heavenly wealth, this faith grew famed and notable by the foretellings of so many prophets, the lustre of so many miracles, the steadfastness of so many martyrs, and the glory of so many saints! It made known the saving laws of Christ and, gaining in strength daily even when it was most cruelly persecuted, it made its way over the whole world by land and sea, from the sun’s rising to its setting, under the single standard of the Cross! The deceit of

idols was cast down and the mist of errors was scattered. By the defeat of all kinds of enemies, this faith enlightened with divine knowledge all peoples, races and nations, no matter how barbarous and savage, or how different in character, morals, laws and ways of life. It brought them under the sweet yoke of Christ Himself by proclaiming peace and good tidings to all men!

“9. Now, surely all these events shine with such divine wisdom and power that anyone who considers them will easily understand that the Christian faith is the work of God. Human reason knows clearly from these striking and certain proofs that God is the author of this faith; therefore it [human reason] is unable to advance further but should offer all obedience to this faith, casting aside completely every problem and hesitation. Human reason is convinced that it is God who has given everything the faith proposes to men for belief and behavior.”

Because of God’s infallible and impeccable credibility regarding the things that men can comprehend by reason, men believe by faith alone the Catholic dogmas that they cannot comprehend by reason. And in this humble submission of faith, men acknowledge that they are infinitely inferior to God and that only God can comprehend all things by reason.

Comprehension vs. understanding

Just because a man cannot comprehend by reason certain religious dogmas does not mean that he cannot believe and perfectly understand them by an act of faith. A Catholic can easily understand an incomprehensible dogma by an act of faith. For instance, by an act of faith a Catholic easily and perfectly understands the nature of the Most Holy Trinity. He will promptly and without hesitation say that there are Three Persons in One God, the Father, the Son, and the Holy Ghost. Even though he cannot comprehend this mystery by reason, he believes and understands it with all certainty by an act of faith.

The dogmas that men cannot know by reason are made known to them by God speaking through His Catholic Church. God speaks infallibly through the popes when they engage their charism of infallibility. Hence God uses popes during the New Covenant era to make religious dogmas known to men, and that is how men come to understand what they cannot discover or comprehend by reason.

One must be careful to use the strict meaning of the words “comprehend” and “understand.” Some use the words interchangeably, but according to their strict meaning they do not mean the same thing. To understand something does not mean a man must also comprehend it. Understanding is based upon one’s knowledge of something. Comprehension is based upon not only man’s knowledge of something but also his ability to grasp it mentally, to know it by the use of his reason:

Webster’s New World Dictionary: “**understand** ...**SYN.—understand** and **comprehend** are used interchangeably to imply clear perception of the meaning of something, but, more precisely, **understand** stresses the full awareness or knowledge arrived at, and **comprehend**, the process of grasping something mentally.”

For instance, a scientifically ignorant man cannot comprehend the nature of lightning but can easily understand it by seeing and experiencing its effects. A Catholic cannot comprehend the nature of the Most Holy Trinity, but he can easily understand the dogma of the Most Holy Trinity because the Catholic Church infallibly teaches this dogma. Without comprehending how God can exist as Three Persons, he can easily believe and

understand it because the Catholic Church, God's voice on earth, infallibly teaches it. And if this Catholic died and went to heaven, he would see the Most Holy Trinity face to face but still would not be able to comprehend by reason the nature of the Most Holy Trinity, just as the scientifically ignorant man does not comprehend lightning but easily understands it by the evidence before his eyes when lightning strikes.

Therefore, when the Catholic Church teaches that men must understand dogmas in the same sense as She infallibly defines them, She does not mean they have to be able to comprehend these dogmas by reason.

All Dogmas Are Reasonable

Although some dogmas cannot be comprehended by angelic or human reason, no dogma contradicts reason:

Pope Pius IX, *Qui Pluribus*, 1846: "5. These enemies never stop invoking the power and excellence of human reason; they raise it up against the most holy faith of Christ, and they blather with great foolhardiness that this faith is opposed to human reason. 6. Without doubt, nothing more insane than such a doctrine, nothing more impious or more opposed to reason itself could be devised. For although faith is above reason, no real disagreement or opposition can ever be found between them; this is because both of them come from the same greatest source of unchanging and eternal truth, God. They give such reciprocal help to each other that true reason shows, maintains and protects the truth of the faith, while faith frees reason from all errors and wondrously enlightens, strengthens and perfects reason with the knowledge of divine matters." (D. 1635)

VC: "But, although faith is above reason, nevertheless, between faith and reason no true dissension can ever exist, since the same God, who reveals mysteries and infuses faith, has bestowed on the human soul the light of reason; moreover, God cannot deny Himself, nor ever contradict truth with truth. But, a vain appearance of such a contradiction arises chiefly from this, that either the dogmas of faith have not been understood and interpreted according to the mind of the Church, or deceitful opinions are considered as the determination of reason. Therefore, 'every assertion contrary to the truth illuminated by faith, we define to be altogether false' (Lateran Council V, D. 738)."¹⁶

Pope Pius IX, *Syllabus of Errors*, 1865, Error #6: "The faith of Christ is opposed to human reason." (D. 1706)

Just because angels or men cannot comprehend some dogmas by reason does not mean these dogmas are unreasonable. All dogmas are reasonable because they are eternal truths that come from God. We can compare this to the secular dogma of lightning. When men were scientifically ignorant about the nature of lightning, they could not comprehend by reason what it was, how it worked, and where it came from. Yet lightning does not contradict reason. As science progressed, science proved that lightning, indeed, is reasonable.

Even though men can come to a reasonable understanding of some dogmas as science progresses or their knowledge increases, such as the dogma of lightning, there are certain religious dogmas that can never be comprehended by the angelic or human

¹⁶ VC, sess. iii, chap. ii; D. 1797.

intellect; but these dogmas are not unreasonable any more than lightning is unreasonable just because a man cannot comprehend it by reason.

Some Dogmas Can Be Comprehended by Human Reason

Some religious dogmas can be comprehended by human reason, such as the existence of God and that He rewards them that seek Him: “*He that cometh to God must believe that he is: and is a rewarder to them that seek him.*” (Heb. 11:6):

VC, Revelation: “The same holy Mother Church holds and teaches that God, the source and end of all things, can be known with certainty from the consideration of created things, by the natural power of human reason...”¹⁷

Other religious dogmas can only be comprehended by reason after other dogmas are first believed by faith:

VC: “And, indeed, reason illustrated by faith, when it zealously, piously, and soberly seeks, attains with the help of God some understanding [comprehension] of the mysteries, and that a most profitable one, not only from the analogy of those things which it knows naturally, but also from the connection of the mysteries among themselves...”¹⁸

For instance, one of the religious dogmas that men cannot comprehend by reason but can only believe by faith is the Incarnation, that God became man in the womb of the Blessed Virgin Mary by the power of God the Holy Ghost. Once a man believes by faith the dogma of the Incarnation, human reason can logically comprehend that Mary must be the Mother of God because she gave birth to God:

Pope Pius XI, *Lux Veritatis*, 1931: “Once this dogma of the truth is securely established, it is easy to gather from it that by the mystery of the Incarnation... there follows of necessity the dogma of the divine maternity which We preach as belonging to the Blessed Virgin Mary. From this dogma of the divine maternity, as from the outpouring of a hidden spring, flow forth the singular grace of Mary and her dignity, which is the highest after God.”

Hence once the dogma of the Incarnation is believed by faith, men can comprehend by reason that Mary is not only the Mother of God but also the most special, loved, and highly elevated creature that God has created or ever will create. Surely God would not take on the flesh of and be born from any other creature than His best. For instance, would God have entered the womb of Jezebel?

Human reason can also logically comprehend that Mary must have been free from all sin when she conceived Jesus in her womb because God would never dwell in a vessel stained with sin. And human reason can also comprehend that Mary conceived and gave birth as a virgin because her son Jesus had no human father. Unless men first believe by faith the dogma of the Incarnation, they cannot comprehend by reason these other related dogmas. Hence human “reason... attains... some understanding [comprehension] of the mysteries... from the connection of the mysteries among themselves.”

¹⁷ VC, sess. iii, chap. ii, Revelation; D. 1785-86.

¹⁸ VC, sess. iii, chap. iv; D. 1796.

All Religious Dogmas Must Be Believed by Faith

Although men can understand by reason some religious dogmas (mysteries of faith) after the dogmas are revealed to them, this is not the primary reason men must believe religious dogmas. Catholics must believe in religious dogmas by an act of faith in the Catholic Church who infallibly defines the dogmas and not because they can comprehend dogmas by reason. Without this motive they do not truly possess the Catholic faith and hence are Catholic in name only but not in reality. This is what St. Paul means when he says that Catholics “*walk by faith, and not by sight.*” (2 Cor. 5:7) And this faith is not a blind faith because it rests on the authority and credibility of God and His Catholic Church:

Pope Pius IX, *Singulari Quidem*, 1856: “7. ...She [the Catholic Church] never ceases to repeat to them that faith bases itself not on reason but on authority [of God and His Catholic Church]...”

VC, Faith: “The Catholic Church professes that this [supernatural] faith, which ‘is the beginning of human salvation,’ is a supernatural virtue by which we, with the aid and inspiration of the grace of God, believe the things by Him are true, not because the intrinsic truth of the revealed things has been perceived by the natural light of reason, but because of the authority of God Himself who reveals them [through His Catholic Church], who can neither deceive nor be deceived.”¹⁹

The Catholic’s first answer if asked why he believes in a dogma is as follows: “I believe in religious dogmas by an act of faith and not because I may be able to comprehend them by reason. My faith is based upon my belief that the Catholic Church has the God-given power to infallibly define dogmas and hence whatever She infallibly teaches is true, regardless of whether or not I may be able to comprehend a dogma by reason.” Without this motive no one can possess the Catholic faith and be saved. (See my book “*Revelation and Infallibility*: Protestants have a human faith, not a divine faith.”)

Dogmas Must Retain Their Meaning When Explained

A dogma can be explained in different ways, but it must always retain the same meaning. For instance, the dogma of the Most Holy Trinity teaches that there are Three Persons in One God: Father, Son, and Holy Ghost. This dogma can be explained in different ways as long as the meaning of the dogma is not changed. A Catholic can explain the Holy Trinity by using a three-leaf clover or three overlapping circles or one blanket folded into three parts:

Pope Pius IX, *Ineffabilis Deus*, 1854: “For the Church of Christ, watchful guardian that she is, and defender of the dogmas deposited with her, never changes anything, never diminishes anything, never adds anything to them; but with all diligence she treats the ancient documents faithfully and wisely; if they really are of ancient origin and if the faith of the Fathers has transmitted them, she strives to investigate and explain them in such a way that the ancient dogmas of heavenly doctrine will be made evident and clear, but will retain their full, integral, and proper nature, and

¹⁹ VC, sess. iii, chap. iii, Faith; D. 1789.

will grow only within their own genus—that is, within the same dogma, in the same sense and the same meaning.”

If an explanation of a dogma leads to a heretical belief that changes the meaning of that dogma, then that explanation must be modified so that it reflects the exact meaning of the dogma.

Popes Re-Teach Dogmas

St. Peter mentions the necessity of re-teaching dogmas to keep the flock in remembrance of them: “*For which cause I will begin to put you always in remembrance of these things: though indeed you know them, and are confirmed in the present truth. But I think it meet as long as I am in this tabernacle, to stir you up by putting you in remembrance.*” (2 Pt. 1:12-13)

In accord with the constant practice of the Church and past popes, Pope Leo XIII teaches that dogmas must especially be re-taught when heretics attack them:

Pope Leo XIII, *Libertas*, 1888: “These truths she has always taught, and has sustained them as a dogma of faith, and whensoever heretics or innovators have attacked the liberty of man, the Church has defended it and protected this noble possession from destruction.”

Popes can re-teach dogmas in their infallible capacity by infallibly defining the same dogma again, or they can re-teach dogmas in their fallible capacity.

Popes re-teach dogmas infallibly

Once a pope makes a dogma by an infallible definition, future popes can also infallibly define the same dogma again to edify the faithful or put down renewed attacks against the dogma by heretics.

When a pope confirms a dogma by infallibly defining it again, he defines it in the exact same sense as the past popes who infallibly defined it even if he uses different words. When a pope teaches infallibly, the Holy Ghost prevents the pope from teaching error and hence the pope cannot deviate from the one and only meaning of a dogma.²⁰ For instance, below are two popes’ infallible definitions of the same dogma, “outside the Catholic Church there is no salvation,” which I refer to as the Salvation Dogma. Even though each definition is worded differently, they mean the same thing in relation to the Salvation Dogma. They mean that only Catholics can be saved and hence any man that dies worshipping a false god or practicing a false religion goes to hell:²¹

Pope Innocent III, *Fourth Lateran Council*, 1215: “With our hearts we believe and with our lips we confess but one Church, not that of the heretics, but the Holy Roman Catholic and Apostolic Church, outside which we believe that no one is saved.” (D. 423)

Pope Eugene IV, *Council of Florence*, “Cantate Domino,” 1441: “The most Holy Roman Catholic Church firmly believes, professes, and preaches that none of those

²⁰ See my book *Revelation and Infallibility*.

²¹ See my book *The Salvation Dogma*.

existing outside the Catholic Church, not only pagans, but also Jews, heretics and schismatics, can have a share in life eternal; but that they will go into the eternal fire which was prepared for the devil and his angels, unless before death they are joined with Her; and that so important is the unity of this ecclesiastical body that only those remaining within this unity can receive an eternal recompense for their fasts, their almsgivings, their other works of Christian piety and the duties of a Christian soldier. No one, let his almsgiving be as great as it may, no one, even if he pour out his blood for the name of Christ, can be saved, unless he remain within the bosom and the unity of the Catholic Church.”

Popes re-teach dogmas in their fallible capacity

In their fallible capacity popes can teach a dogma that a past pope already infallibly defined. In this case, the popes are not making another infallible definition of the dogma but are re-teaching it based upon the authority of the past pope’s infallible definition. Catholics would be bound to believe the dogma under pain of heresy, not because the current pope taught it in his fallible capacity but because a past pope infallibly defined it.

For instance, Pope Gregory XVI, teaching in his fallible capacity, re-taught the Salvation Dogma because of the many and virulent attacks against it. In his fallible encyclical he mentions some of the past popes’ infallible definitions of the Salvation Dogma:

Pope Gregory XVI, *Summo Iugiter Studio*, 1832: “The holy universal Church teaches that it is not possible to worship God truly except in her and asserts that all who are outside of her will not be saved. Official acts of the Church proclaim the same dogma. Thus, in the decree on faith which Innocent III published with the synod of Lateran IV, these things are written: ‘There is one universal Church of all the faithful outside of which no one is saved.’ Finally the same dogma is also expressly mentioned in the profession of faith... But We are so concerned about this serious and well known dogma, which has been attacked with such remarkable audacity, that We could not restrain Our pen from reinforcing this truth with many testimonies.”

Catholics, then, are bound to believe the Salvation Dogma under pain of heresy, not because of Pope Gregory’s teachings in his fallible encyclical but because past popes infallibly defined it.

For instance, the first pope to infallibly define the dogma of the Immaculate Conception was Pope Pius IX in 1854. A future pope, Pius X, re-taught this dogma in his fallible capacity:

Pope Pius X, *Ad Diem Illum Laetissimum*, 1904: “An interval of a few months will again bring round that most happy day on which, fifty years ago, Our Predecessor Pius IX, Pontiff of holy memory, surrounded by a noble crown of Cardinals and Bishops, pronounced and promulgated with the authority of the infallible magisterium as a truth revealed by God that the Most Blessed Virgin Mary in the first instant of her conception was free from all stain of original sin.”

Pope Pius X then went on to re-teach the dogma in a most sublime way in his fallible capacity. Although in his encyclical he never bound men to the dogma of the Immaculate Conception, men are nevertheless bound to believe under pain of heresy Pius X’s teachings on the Immaculate Conception because Pope Pius IX infallibly defined it in 1854. Bishops, priests, and laymen can also teach dogmas to others and inform them that they are bound to believe the dogmas under pain of heresy. (See my book *The Solemn*

and Ordinary Magisterium: Errors of Pope Pius XII's Humani Generis: Fallible encyclicals can contain dogmas and ordinary magisterial doctrines.)

Development of Dogmas, in Correct Context

Webster's dictionary defines the word development as "an unfolding, the discovering of something secret." The Catholic Church infallibly teaches that from the knowledge of one dogma other dogmas are unfolded or discovered, while the dogmas themselves never change their meaning. Hence in correct context the development of dogmas means that dogmas build one upon another like building blocks, while each dogma never changes its meaning.

Beware of the heretical dogma changers who take out of context the teaching that dogmas develop. They heretically believe that the development of dogmas means that dogmas change their meaning. They use the word develop to mean that each dogma evolves and hence changes its meaning. In his encyclical *Humani Generis* Pope Pius XII condemns their heresy:

Pope Pius XII, *Humani Generis*, 1950: "30. ... Truth and its philosophic expression cannot change from day to day... Whatever new truth the sincere human mind is able to find, certainly cannot be opposed to truth already acquired, since God, the Highest Truth, has created and guides the human intellect, not that it may daily oppose new truths to rightly established ones, but rather that, having eliminated errors which may have crept in, it may **build truth upon truth** in the same order and structure that exist in reality, the source of truth. Let no Christian, therefore, whether philosopher or theologian, embrace eagerly and lightly whatever novelty happens to be thought up from day to day, but rather let him weigh it with painstaking care and a balanced judgment, lest he lose or corrupt the truth he already has, with grave danger and damage to his faith."

Once the Catholic Church infallibly defines a dogma, then other related dogmas build upon or develop from that dogma. Not until that dogma is defined can the other related dogmas be defined. Therefore dogmas build upon one another, but they do not change their meaning. Hence the development of dogmas is the process in which one dogma unfolds or leads to the discovery of another dogma, while the meaning of each dogma never changes.

Development of the secular dogmas of mathematics

Let us take a look at the secular dogmas of mathematics. Addition and subtraction are two basic dogmas of mathematics. The meaning of these basic dogmas can never change: $2+2$ always equals 4, and $4-2$ always equals 2. From the basic dogmas of addition and subtraction, other dogmas, such as multiplication and division, are built or develop. And from the dogmas of addition, subtraction, multiplication, and division, other dogmas are built or developed, such as the dogmas of algebra and calculus. While the dogmas of mathematics develop from or build upon one another, none of these dogmas can ever change their meaning. The laws of addition, subtraction, multiplication, division, etc., remain the same.

Now what would happen to mathematics if dogma changers were allowed to change the meaning of its dogmas? They would propose that as man's intellect evolves he develops a deeper understanding of the dogma of addition and thus its meaning changes so that 2+2 now equals five. If mathematicians accepted this new meaning, the whole science of mathematics would instantly be thrown into chaos, discord, and confusion and would, in essence, be destroyed.

Now one may say that no sane man would propose that the secular dogmas of mathematics could change their meaning. Yet, in principle, this is what dogmas changers do propose. To be consistent with their heresy, the dogma changers must admit that if religious dogmas can change their meaning, then so can secular dogmas because secular dogmas come from religious dogmas. The secular dogmas of created things come from the religious dogmas that God created all things and that He governs all things from a world, and in ways, invisible to men on earth: *"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him: and without him was made nothing that was made."* (Jn. 1:1-3)

To prove how men in general have been affected by the heresy of the dogma changers, I will tell you a true story. An adult was tutoring a child in mathematics. The child stubbornly refused to learn the law of addition. The child kept telling the tutor that 2+2 equals three. The tutor admonished the child and showed him again why it equals four. The child then said, "Well, to me it equals three." Hence this child is infected with the dogma-changer heresy, which teaches that this child could be correct because he has developed a different understanding of the dogma of addition. This is precisely what the dogma changers and other Modernists do to religious dogmas. They believe that to each man truth is what he thinks it is and not what it actually is as decreed by God.

I will give another example. I was trying to convert a fallen-away Catholic who thinks he is Catholic. He studied at the Angelicum in Rome. He believes that dogmas change their meaning. I told him that there are certain things that can never change their meaning. I asked him, "If a man saw a dog and believed it is a cat, would the dog be a cat?"

He said, "Yes. To that man the dog is a cat."

I then asked him, "But is the dog really a cat?"

He said again, "To that man it is really a cat."

After that last answer I denounced him as an obstinate heretic. And this man has an above average intelligence, which proves once again that knowledge and wisdom are not the same. Ah, to what illogical lengths do heretics go in order to maintain their open rebellion against the true God! As a result, they become babbling idiots who are rightly cursed by God because they love not the truth but instead obstinately reject it.

Development of the religious dogmas of Catholicism

We will now see how the development of religious dogmas is just like the development of secular dogmas, such as those of mathematics. Just as addition is a cornerstone dogma of mathematics, so the Incarnation is the cornerstone dogma of Catholicism. The dogma of the Incarnation teaches that Jesus Christ is God from all eternity and became man in the womb of the Blessed Virgin Mary. Hence, since His Incarnation, Jesus Christ is one Divine Person with two natures, that of God from all

eternity and that of man born in time. From this root dogma of the Incarnation, other dogmas develop. Some of the dogmas that develop from or build upon the dogma of the Incarnation are as follows:

1. The Blessed Virgin Mary is the Mother of God because she gave birth to Jesus who is God.
2. The Blessed Virgin Mary had to be sinless when she conceived Jesus in her womb because God would never dwell in a vessel stained with sin let alone take on the nature of that vessel by clothing Himself with her flesh.
3. Jesus must have two wills, that of God and that of man, because the dogma of the Incarnation teaches that Jesus has two natures, that of God and that of man.

Each of these above dogmas develops from or builds upon the dogma of the Incarnation. Mankind could not have known these other dogmas until God first revealed to mankind the dogma of the Incarnation because these dogmas build upon or develop from the dogma of the Incarnation. Hence the Catholic Church had to first infallibly define the dogma of the Incarnation before She could infallibly define these related dogmas. Even though these dogmas developed from the dogma of the Incarnation, none of these dogmas change their meaning. Jesus was, is, and will always be God. And from the time of His Incarnation, Jesus will always be man, Mary will always be the Mother of God, and Jesus will always have two wills (that of God and that of man).

If the dogma changers have their way, the root dogma of the Incarnation could change because, according to them, man's intellect evolves as time progresses. Hence they can propose that the dogma of the Incarnation can mean that Jesus is only like God but not God because man has developed a deeper understanding of this dogma. If this were true, then Mary is not the Mother of God, Mary was not sinless, and Jesus does not have the two natures and wills of God and man. And all of the other dogmas of Catholicism would instantly fall into chaos, discord, and confusion and Catholicism would, in essence, be destroyed, just as all the dogmas of mathematics would be destroyed if the root dogma of addition changed its meaning so that $2+2$ now equals five.

Now this does not only apply to root dogmas. If any dogma could change its meaning, then the whole system to which the dogma belongs is destroyed. Dogmas are like links in a chain. If only one link breaks, the chain is destroyed. For instance, if the dogmas of multiplication or algebra are broken (that is, change their meaning), mathematics is destroyed. The same applies to religious dogmas. If only one religious dogma is broken (that is, changes its meaning), Catholicism is destroyed. But it is of the faith that Catholicism cannot be destroyed any more than God can be destroyed. Hence anyone who attempts to change the meaning of dogmas gets destroyed, not the dogmas and the system that they are part of. For instance, those who deny the cornerstone dogmas that Jesus is God and Messiah do not destroy these dogmas by their denial. Instead, Jesus teaches that it is they who will be destroyed by being ground to powder: *“Jesus saith to them: Have you never read in the Scriptures: The stone which the builders rejected, the same is become the head of the corner... And whosoever shall fall on this stone, shall be broken: but on whomsoever it shall fall, it shall grind him to powder.”* (Mt. 21:42,44) That is why a Catholic who attempts to change the meaning of a dogma by denying its

one and only meaning gets destroyed (ground to powder) instead of the dogma he denied and the system it depends upon, the Catholic Church. His Catholic identity gets destroyed by his being automatically cast outside the Catholic Church. If he were not cast out of the Church as a non-Catholic heretic, then the dogma would change its meaning and the Catholic faith and Church would be destroyed instead. That is why the Catholic Church infallibly teaches that a Catholic who becomes a heretic, even if by denying one dogma, gets automatically excommunicated and hence falls outside the Catholic Church as a non-Catholic.²²

Pope Leo XIII, *Satis Cognitum*, 1896: “The Church has always regarded as rebels and expelled from the ranks of her children all who held beliefs on any point of doctrine different from her own. The Arians, the Montanists, the Novatians, the Quartodecimans, the Eutychians did not certainly reject all Catholic doctrine: they abandoned only a certain portion of it. Still, who does not know that they were declared heretics and banished from the bosom of the Church? There can be nothing more dangerous, and yet by one word, as a drop of poison, infect the real and simple faith taught by our Lord and handed down by Apostolic tradition... St. Augustine notes that ‘other heresies may spring up, to a single one of which, should any one give his assent, he is by the very fact cut off from Catholic unity... if any one holds to one single one of these [heresies] he is not a Catholic’ (S. Augustinus, *De Haeresibus*, n. 88).”

Development of another secular dogma

Dogmas are infallible interpretations of divine revelations. Catholics are bound under pain of heresy to believe divine revelations that have been infallibly defined as dogmas. And dogmas never change their meaning. To better understand the process of making dogmas from divine revelations and how dogmas never change their meaning, we will examine a secular revelation and the dogmas related to it and how these dogmas never change their meaning. We will start with the secular revelation:

Secular Revelation: “One column of smoke that comes from three that was started by one.”

We will now look at the dogmas that come from this revelation:

First dogma: One column of smoke is seen rising at a distance.

Second dogma: Upon closer inspection, the smoke comes from one chimney in a three-story house.

Third dogma: Upon closer inspection when inside the house, the smoke comes from three fireplaces, one on each floor, connected to the same chimney.

Fourth dogma: Upon staying in the house, the fire in each fireplace burns 24 hours a day.

Fifth dogma: The master of the house tells you that all three fireplaces were originally lit from the same one flame.

All of these dogmas develop from or build upon one another to explain the full meaning of the revelation: “One column of smoke that comes from three that was started by one.” None of the dogmas change their meaning. The one column of smoke leaving the chimney will always be one column of smoke that comes from the three fires that

²² See my book *Heresy and Heretics*.

were started by the same one flame. You would never have proof that the fires in the three fireplaces were lit from the one same flame. You would have to have faith in the master who revealed this dogma to you.

What does the rationalist do if he cannot comprehend these dogmas by reason? He attempts to change the meaning of the dogmas to fit his reasoning. If the rationalist cannot understand the dogmas by reason, he will not believe them. As in the above example, the rationalist would change the meaning of the dogmas that come from this secular revelation if he cannot understand them by reason because he was not allowed to inspect the house. If he can only comprehend by reason that the one column of smoke comes from one fireplace because it is only one column of smoke, then he only believes there is one fireplace inside the house. Because he does not accept anything by faith, he does not believe the testimony of anyone no matter how credible he may be, not even testimony from God Himself:

Pope Leo XIII, *Humanum Genus*, 1884: “For they [the rationalists] deny that anything has been taught by God; they allow no dogma of religion or truth which cannot be understood by the human intelligence, nor any teacher who ought to be believed by reason of his authority.”

The rationalist is just like the Arian apostates who could not comprehend by reason how One God can exist in Three Persons because they, as well as any creature, could never inspect the innermost nature of God. Therefore they denied the dogma of the Most Holy Trinity because they have no faith in anything they cannot comprehend by reason no matter how credible the revealer and definer may be—in this, God Himself speaking through His Catholic Church.

Doctrines in which dissent is allowed

There is a difference between what Catholics must believe and what they do not have to believe. Catholics have to believe all the teachings that belong to the Catholic Church’s solemn magisterium (which consists of dogmas) and to the ordinary magisterium (which consists of doctrines on faith and morals). And Catholics must believe and understand these teachings in the exact same sense as the Church has defined them. And that sense can never change its meaning. Catholics are forbidden to dissent from these teachings; however, Catholics can dissent from teachings that do not belong to the solemn or ordinary magisterium:²³

Pope Pius XII, *Humani Generis*, 1950: “19. ...It is true that Popes generally leave theologians free in those matters which are disputed in various ways by men of very high authority in this field; but history teaches that many matters that formerly were open to discussion, no longer now admit of discussion. 20 ... the Supreme Pontiffs in their official documents purposely pass judgment on a matter up to that time under dispute, it is obvious that that matter, according to the mind and will of the Pontiffs, cannot be any longer considered a question open to discussion among theologians... 21. ...Hence Our Predecessor of immortal memory, Pius IX, teaching that the most noble office of theology is to show how a doctrine defined by

²³ See my book *The Solemn and Ordinary Magisterium*.

the Church is contained in the sources of revelation, added these words, and with very good reason: 'in that sense in which it has been defined by the Church'."

"Many matters... were open to discussion" because they did not belong to the solemn or ordinary magisterium. Discussion about a doctrine that is open to dissent is part of the process of developing a proper understanding and theology of the doctrine, especially in regards to the related dogmas the doctrines attempt to build upon. This is part of the process that prepares for an infallible definition by a pope. Therefore popes, Fathers, doctors, and saints have disagreed and erred regarding doctrines in which discussion and dissension are allowed.²⁴ However, the lack of understanding on the part of the saints who erred is not because they were less wise than modern man. Catholic saints living in the same time disagreed with one another. Some held the truth; others erred.

Distinction between Dogmas and Disciplinary Laws

A distinction needs to be made between dogmatic laws and non-dogmatic laws, which I will refer to as disciplinary laws. Unlike dogmatic laws that can never change because they deal with faith and morals, disciplinary laws can change because they do not deal with faith or morals. Beware of those who deny this difference between dogmatic laws and disciplinary laws. Their ploy is to deceive the people into believing that dogmatic laws and disciplinary laws are the same and hence because disciplinary laws can and have changed, dogmas can be changed also. In this way they make it seem that dogmatic laws can change their meaning.

Dogmatic Facts

Dogmatic facts are the practical application of dogmas. A dogmatic fact is so closely related to a dogma that to deny the dogmatic fact is the same as denying the dogma that it is related to:

The Catholic Encyclopedia, Infallibility, 1910: "It is clear that there must also be indirect and secondary objects to which infallibility extends, namely, doctrines and facts which, although they cannot strictly speaking be said to be revealed, are nevertheless so intimately connected with revealed truths that, were one free to deny the former, he would logically deny the latter and thus defeat the primary purpose for which infallibility was promised by Christ to His Church."

A Commentary on Canon Law: "The term '*depositum fidei*' may be taken in a two fold sense... In a *wider sense* the deposit of faith comprises also those truths which, though not revealed, bear such an intimate relation to revealed truths that, without them, the latter could not be, at least easily and fully, preserved, expounded, and defended."²⁵

²⁴ See my book *Saints' Teachings*.

²⁵ Fr. Augustine, *A Commentary on Canon Law*, 1921, vol. 6, p. 319.

For instance, it is a dogma that a qualified man that is validly elected to the papacy is the pope. Yet this dogma does not mention any particular pope by name. Even though it is an infallible truth that Pope Pius V was a pope, there is no infallible dogmatic decree from a pope that says, “I declare and define that Pope Pius V was a pope, and anyone who denies this is anathema.” Hence the fact that Pope Pius V was the pope is a dogmatic fact. To deny the dogmatic fact that Pope Pius V was the pope is to deny the dogma that a qualified man that is validly elected to the papacy is the pope:

The Catholic Encyclopedia, Dogmatic Facts, 1909: “(1) Definition: By a dogmatic fact, in wider sense, is meant any fact connected with a dogma and on which the application of the dogma to a particular case depends. The following questions involve dogmatic facts in the wider sense: Is Pius X, for instance, really and truly Roman Pontiff, duly elected and recognized by the Universal Church? This is connected with dogma, for it is a dogma of faith that every pontiff duly elected and recognized by the universal Church is a successor of Peter.”

It is a dogma that every baptized man that believes in heresy is a heretic. Yet not all heretics are condemned by name by the Church, as this would be impossible. For instance, Mr. X is baptized and believes in heresy and has not been condemned as a heretic by a pope. The fact that Mr. X is a heretic is a dogmatic fact because no pope condemned Mr. X by name as a heretic. This dogmatic fact is related to the dogma that anyone who believes in heresy is a heretic. Hence to deny that Mr. X is a heretic is to deny the dogma that anyone who believes in heresy is a heretic. (See my book *Heresy and Heretics*.)

Condemned propositions are dogmas not dogmatic facts

Some wrongly believe that propositions dealing with faith or morals that have been condemned by popes are dogmatic facts. They are not dogmatic facts. They are dogmas because a pope has specifically condemned them and attached an anathema to them. (See my book *Revelation and Infallibility: 2. Propositions condemned by the pope*.)